

Blessed Aspirants,

I wish you all a bright and happy
New Year.

Fight bravely in this battle of life.
Arm yourself with the shield of
discrimination and sword of dispassion.
March forward courageously. Yield not to
temptations.

Meditate on the Inner Self
regularly. You will enter the illimitable
domain of eternal bliss and everlasting
peace. You will build up the life of calm
strength, repose and peace.

May Lord bless you.

Sivananda

1st January, 1950

शिवानन्द स्तुतिः

(स्वामी कृष्णानन्दः)

संन्यासयोगसुमहानलदग्धघोर-

संसारहेतव इह प्रचरन्ति लोके ।

बद्धान् भवाख्यनिगडैः परिमोचयन्तः

साक्षादतीन्द्रियकरैः कृतचित्रकृत्याः ॥१॥

(1) Those who have burnt the terrible seed of Samsara with the great fire of Sannyasa and Yoga, move in this world, doing wonderful deeds directly with their super-sensible hands, liberating those who have been bound by the chains of birth and death.

ब्रह्मानन्दसुधासमुद्रकणिकारूपैर्वचोभिर्जनान्

शान्तिं पाययति प्रमोदमथ तज्ज्ञानत्विषा बोधयन् ।

मोक्षार्थं यतमानसाधकगणं कारुण्यसान्द्रैकहृत्

मार्गं यो दिशते गुरुः स हि शिवानन्दो जयत्यात्मवान् ॥२॥

(2) Triumphs that Sivananda, the Guru, the knower of the Self, who makes people drink peace and happiness from his words which are like drops from the ocean of the ambrosia of the bliss of Brahman, who awakens them with the light of the knowledge of the Supreme, and who, with his heart singularly dense with compassion, points out the path to the host of Sadhakas striving for Moksha.

ज्ञानादित्यधियो ह्यनन्तसुखसिन्ध्वन्तर्बहिश्चैकता-

पानस्नानकृतः स्वतस्तु गलितानात्मान आत्मत्वतः ।

लोकानुग्रहकाङ्क्षया भुवि नृधीयोग्यैकसत्कर्मिणः

सन्तः सन्ति वसन्तवद्धि गुरवस्तेभ्यो महद्भयो नमः ॥३॥

(3) Saints are like the spring seasons, fulfilling the needs of people, who, taking compassion on the world, act in a manner suitable for the teaching and training of the mentality of the human beings on earth, though, by themselves, they shine as luminous suns of wisdom, drink deep from and take bath in the limitless ocean of bliss, move in it inside and outside equally, free from the notion of duality and knowing that all is the oneness; to such great preceptors be our prostrations!

महाक्रियो ज्ञाननिधिः परिव्राड्

आत्मस्वरूपेण जगत्स्वरूपः ।

इति स्थितो लोकहिते रतोऽयं

जीयाच्छिवानन्दगुरुर्गरीयान् ॥४॥

(4) Triumph be to Sivananda, the Guru, the great Sannyasin, the reservoir of knowledge, the doer of great deeds, who works for the good of the world, realising that the world exists as the form of his own Self.

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REALISE THY REAL NATURE

(H.H. Sri Swami Sivanandaji Maharaj)

Spark of Life Divine!

My humble salutations and greetings to you all!

You are the Light of lights. The supreme intelligence, that consciousness, in whose borrowed light the sun, moon and the stars shine, resides within the core of your heart. You are not this perishable body; you are not this deluded mind; you are not this puny thing which you call 'I'. No. You are the immortal, eternal, all-blissful Atman or Brahman the Infinite, whose essential nature is Sat-Chit-Ananda (existence-knowledge-bliss-absolute). Therefore, arise, awake and realise the Self. That is the goal of your life.

What is the nature of the Self? *Yasmin sarvani bhutaani atmaivabhut vijanatah; tatra ko mohah kah shokah ekatvamanupasyatah.* All that exists is nothing but your own Self. Direct realisation of this Truth will free you at once from all delusion and grief. That is the goal of life.

Do you not like to reach that goal here and now? Don't you like to enjoy freedom once and for all from delusion and grief? You can very easily reach the goal. God is all-merciful. In a thousand ways He comes to you to teach you and to lead you towards the goal of life.

He comes to you as soul-awakening experiences. What do you see around you? Janma (birth), Mrityu (death), Jara, (old age), Vyadhi (disease) and Dukkha (misery). These exist to remind you of the nature of the mundane life and to goad you to lead the

divine life so that you can rise above all these and enjoy perennial peace, immortality and eternal bliss.

God comes to you in the form of saints and sages, in the form of the words of the holy souls. All of them remind you again and again, by their own practice and precepts that real happiness can be had only in God and God-realisation and not in these perishable objects. Renounce them, therefore, and enjoy perennial peace, immortality and eternal bliss.

Renunciation is not running away to the caves of the Himalayas. Only aspirants with Para-Vairagya are fit to do that; on the part of others it is only cowardice. Stand up, bold aspirants, and renounce egoism. Wherever you run, it will run with you. You will have to annihilate it wherever you are. Renounce this ego by means of self-surrender to the Lord, self-sacrificing service to humanity, self-purification through Japa, Kirtan and Dhyana, self-denial through Vedantic Nididhyasana and attain Self-realisation. Then you will enjoy perennial peace, immortality and eternal bliss.

Serve, serve, serve selflessly, without egoism and without expectation of reward. Feel always: "The substratum for all these names and forms is my own Self; my own Self or God dwells in all. I am serving that God. This is my worship of the Lord. And even this worship is possible only on account of the Lord's Power that is in me." This is the most powerful Sadhana for Self-realisation.

Put it into practice today. You will soon enjoy perennial peace, immortality and eternal bliss.

Keep your body healthy through the regular practice of Asanas, Pranayama, Suryanamaskar and by taking Sattvic diet. Keep your mind alert, vigilant and calm—by always entertaining sublime thoughts. Keep your intellect sharp and subtle by meditation and by the study of scriptures. Keep your heart large, loving, tolerant and pure—by

service, charity and cosmic love. Keep your soul ever resplendent by constant remembrance of the Lord, constant repetition of His Names, and constantly feeling that He alone is present in every atom of existence. Thus will you reach the goal here and now and enjoy perennial peace, immortality and eternal bliss.

May God bless you all with health, long life, peace, prosperity and eternal bliss!

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THE MESSAGE WITH SPIRITUAL POWER

(Dr. Sri T.M.P. Mahadevan, M.A., Ph.D., Madras)

The Message of His Holiness Swami Sivananda is spreading in the world with increasing vigour, and more and more individuals from all the parts of the globe are deriving immense benefit from his teachings. India is proud of her illustrious sages and saints. They have come in an unbroken line of succession. It is to that illustrious band of true world-leaders that Swami Sivananda belongs. Through his numerous writings and elevating talks charged with spiritual power he has been transforming men and women, showing the path of virtue and knowledge. He

has been ceaselessly spending all his divine talents, including those of the musical and the medical, in the task of creating a new world. A great number of devotees from the East and the West have been inducted into spiritual life under his guidance. During my recent visit to the Pacific area, I had the pleasure of meeting a group of Sivananda's devotees in Hong Kong. It is good for the world that the number of such groups should increase. May the Mission of His Holiness envelop the Earth!

Give to the poor, the sick, the helpless and the forlorn. Give to the orphans, the decrepit, the blind, the helpless widows. Give to the Sadhus, Sannyasins, religious and social institutions. Thank the man who gives you an opportunity to serve him by doing charity. Give with the right mental attitude, and realise God through charitable acts. Glory to those who do charity with the right spirit.

Sivananda

INTRODUCING SIVANANDA LITERATURE

Text of three inspiring discourses delivered by Sri Swami Chidananda in the Night Satsangas at Sivananda Ashram on the eve of the Sivananda Literature Festival from 18th July to 20th July 1959

THE THIRD DISCOURSE

Glorious Immortal Atman,

Our homage and worship to the divine manifestation of Satgurudev's awakening power in the form of his literature, his inspiring and illuminating writings, under the auspices of the unique Sivananda Literature Festival.

We shall today offer our flower petals of reverence at the altar of Gurudev's aspect as Vidya Shakti, by considering the various aspects of the wonderful Jnana Ganga as a glorious life-transforming parallel to the sacred river Ganges that sanctifies the whole of Uttarakhand.

THE GREAT URGE TO SHAPE

Just as we have in the divine river Ganges various aspects during her course from Gangotri right down to Ganga Sagar, even so does this stream of Jnana Ganga flow forth in multifarious aspects from Ananda Kutir for the blessedness of the whole world, for the welfare of humanity and for the release of the Jeevas from the bondage of Samsaric life. Far, far back in the early days Gurudev as a lone monk was living a rigorous life of intense meditation. Then the flashes of intuition that illumined his

mind during the meditative periods were recorded by him out of his compassion; he thought that when seekers would need his advice and practical guidance on matters concerning Sadhana, Yoga, Vedanta and spiritual life, these experiences of his might serve as valuable pointers to them. That was one of the predominant characteristics of Gurudev's noble personality from his very birth—the desire to give and the great trait of sharing with all whatever he had. Therefore, when he stepped out from the secular realm to the life spiritual, this urge to share and give to everyone was growing side by side, and it was touched and illumined with a higher and nobler purpose; it was not the sharing of material goods, but the sharing of something perpetual, the sharing of something eternal in value, the sharing of something which would bless forever the one who received and the one who gave. In this sharing, we have two very significant factors: it is not only the beginning of his great spiritual Jnana Yajna, of his great mission of spreading the divine gospel, but simultaneously also the beginning of his spiritual ministry.

SPIRITUAL MISSION AND SPIRITUAL MINISTRY

Unconsciously, without his knowledge, Gurudev became a medium of transmutation, a medium for kindling the Light of God in the darkening soul of the ignorant Jeeva; he became the link between the Infinite and the finite—he started to become the Guru. He had not Gurudom in him, he had no idea of a mission in him, but at the same time, this unconscious urge to ‘share’ which was a basic characteristic of his personality, took the form of the two great aspects of his life: spiritual Mission and spiritual Ministry; it is his service to the whole world in the form of Jnana Yajna and also his service to the aspirant world as a Master, as a spiritual Guide, as a preceptor, as a Guru. His desire to convey his knowledge to the seekers had in it the seeds of this later development through which we now find Gurudev as an accepted teacher of thousands of aspirants not only in this land, but throughout all lands in this world.

JOTTINGS, LETTERS, LESSONS AND BOOKS

Gurudev has become the World Teacher. Therein lies the significance of the beginning of the Jnana Yajna.

When these jottings, his intuitional revelations started, aspirants came and he gave them the knowledge contained in these flashes of intuition put down upon paper. When this started, naturally, the seekers went home and they sought further guidance, but they were not in a position to come whenever

they wished. So they started writing letters to Gurudev.

Thus the second aspect of this Jnana Ganga started flowing from Swarg Ashram, from Ananda Kutir—he started correspondence. His letters became one of the earliest forms of the flow of Jnana Ganga in its Gangotri days, as it were. His letter is direct inspiration. It immediately melts the heart of the reader. Gurudev’s letters are not ordinary letters. They are living documents that transform the reader. Thus, one of the earliest books that Sri P.N. Vinayagam (the great devotee and the great participant in the Jnana Ganga of Gurudev) brought out was ‘Inspiring Letters’.

Then started a stream of letters from here to inspire aspirants all over the world. Afterwards Gurudev started his regular contributions to the ‘My Magazine of India’. First, it was a monthly. Every month, one page of illuminating matter in the name of ‘Spiritual Lessons’ appeared in the ‘My Magazine’, and thousands of aspirants from the South were brought into contact with Swamiji through this one page of this magazine. ‘Spiritual Lessons’ and you may say Sri Vinayagam, first brought Gurudev to the knowledge of the South Indian people, to the notice of the seekers in the South.

Then at the end of two or three years of the appearance of these ‘Spiritual Lessons’, Sri P.K. Vinayagam brought them out in the form of a book; perhaps that was the earliest spiritual book brought out in this Jnana Yajna of Gurudev. I think you all understand the progress of Gurudev’s literature: first, the spoken advice from his jottings of intuitional

revelations upon torn scraps of paper; secondly, his correspondence with the aspirant world, writing letters to those who sought his advice; thirdly, these spiritual lessons in the pages of the Magazine; and fourthly, they are culled out and brought out in book form. These four stages are the basic elements of the Jnana Ganga, the stream of knowledge that flows forth from Ananda Kutir, these four elements are still the main basic elements of Gurudev's spiritual ministry through his spiritual literature.

THE JNANA GANGA

To this spiritual literature, we pay our homage, our worshipful adorations this month, climaxing on the glorious Guru Purnima Day, when the FESTIVAL will be celebrated in all its elaborate detail and in

glorious rejoicing. In concluding these few words as my worship, I pray to the Lord that this stream of Jnana Ganga may never dry up as long as this world continues, as long as the sun and the moon shine upon this world. May this stream be fed forever by numerous tributaries and swell in volume more and more, so that it may become a thousand fold, a million fold more, reach the ocean of Satchidananda and bestow upon mankind immortality, infinite peace and eternal bliss. May all of us do our humble service in thus swelling this Jnana Yajna.

In every way, may service unto this Jnana Yajna be our motive; and in every way, may we all try to see that this stream is made perennial in all future times.

Om Tat Sat.... Brahmaṛpanamastu.

Sadhana means having a clear-cut goal which you want to achieve. Your Sadhana implies that you have already thought deeply about your life and have fixed a certain goal. And the Lakshya (goal) must be very clear. It is much better to say that I want to attain God-realisation like Dhruva attained, like Prahlada, Ramdas and Ramakrishna Paramahansa attained. That is easier to understand. It is better you have as a goal of life what your mind and intellect can grasp and understand. If there is clarity, the mind can fix and focus itself with greater definiteness. Otherwise the mind cannot focus on something that is unclear and vague. So, Sadhana implies that you have thought over deeply about life's mystery, about your birth and your goal. It also implies that you have a keen desire to attain that goal. The Bhagavata, Ramayana, Mahabharata, Puranas, Katha Vachaks and Pandits say that you must attain Moksha is not enough. Individually, you must have within yourself a great desire to attain that state, whatever it is, whether it is Bhagavat-sakshatkara, Bhagavat-darshan or Moksha. Whatever that Lakshya is, you must have a keen desire to attain it, you must feel restless without attaining it. Otherwise, Sadhana will only be lukewarm, when done halfheartedly. Unless there is that great intensity of yearning and intensity of longing, that great hunger of the heart, there will not be that keen edge and intensity in Sadhana. Therefore, they say, again and again, Mumukshutva (burning desire for liberation) is most essential.

—Swami Chidananda

THE FOUNDING OF THE DIVINE LIFE SOCIETY

(Sri Swami Krishnananda)

(Spoken on January 13th, 1996)

This is Tapobhumi, holiest of all holy places. The name Rishikesh occurs in the Epics and the Puranas as Devabhumi or Brahmabhumi, a land where gods took their abode and saints and sages lived. Such great spiritual stalwarts as Rama and Krishna, Vasishtha and Vyasa trod the sands of this holiest of holies, Rishikesh, where long ago there were no roads and no facilities whatsoever, and there was not this population that we now see around us. We hear that pilgrims walking to holy Badrinath used to carry fire on their heads from Haridwar onwards. Perhaps in those days, due to certain geographical conditions, cold was more intense than it is now. There was no facility of any kind. And such a far-off place at the foothills of the Himalayas was chosen by the great Masters for their penance, for their *tapasya*, for their abode.

It was this place that was chosen by Worshipful Gurudev Sri Swami Sivanandaji Maharaj. He belongs to the lineage of one of these great Masters. He came to this holy place many years back, sometime around the year 1924, and took his abode on the other side of Ganga, living a life of rigorous *tapas*, austerity. Alone, unbefriended, unknown, uncared for, he lived the life of intense self-restraint and meditation for twelve years. On the sacred sands of the Ganga he used to sit and meditate, bathe in the Ganga, and move out to the present

Lakshmanjhula and a little beyond, which was the area of his *tapas* and activity.

It was later that Sri Gurudev saw people coming to him. When his name spread everywhere as a Mahavairagyi, Mahatapasvi, Mahajnani, Mahayogi, people gathered around him. I will not try to recount the names of all those Swamijis and Sadhakas who were associated with him. Swamiji moved from this area and travelled through the whole of this state which is now known as Uttar Pradesh—previously known as United Provinces of Agra and Oudh, Madhya Pradesh, Punjab—and carried on a vigorous Sankirtan movement. Many veterans followed him in this Sankirtan movement. One of his close associates was Ronald Nixon, who was later on Krishna Prem of Uttar Brindavan, a Vaishnava-bhakta himself; and many others joined. His movement spread like wildfire, especially in the areas of Punjab. He was known as Sankirtan Samrat.

When this wonderful rejuvenating, reviving, resuscitating spiritual movement took momentum, those associated with him—devotees, admirers, *bhaktas*—suggested to Sri Gurudev that he should strengthen this movement by the establishment of a strong organisation, which is a necessity because unorganised activity, though it may go on for some time, may not continue for a long time. Let this wonderful work be done through a centralised structure

of an organisation. Gurudev agreed, and a legally recognised trust was formed at a place called Ambala, which was in Punjab in those days and is now in Haryana, on the 13th of January, 1936. This is now the Diamond Jubilee occasion of this holy and sacred Samsthapana of this esteemed organisation, The Divine Life Society. It is a trust.

This institution was started by a stalwart *tapasvin*, and it is continuing through the *tapasya* of its followers—by the devotion and unselfishness that his followers have been taking as their guide in their divine activities. ‘Unselfishness’ and ‘*tapas*’ are the watchwords.

The Society has survived for sixty years. This is a hallmark, to complete an entire cycle of the period of the rotation of the time process. It is a wonderful achievement for anyone, any person, any organisation.

Swamiji followed the doctrine of what he called DIN. When an idea arises in the mind, whatever that idea is, it must be implemented then and there. It may be any place—it may be on a street, on a road, in a jungle—it does

not matter. Start! The idea has come, now start. It happened that he was in Ambala at that time, and the idea was allowed to take root, and it was registered as a trust there, with many ardent, venerable followers—some Swamis, some householders, some Brahmacharis, many admirers, and so on. How it happened, how he did it, and what was the strength of the will that was the back of the foundation of this great Institution—the divine will of this stalwart Master—is for anyone to imagine and contemplate.

Here we are at this moment, the 13th of January. It was Makar Sankranti. This occasion of Makar Sankranti sometimes falls on the 13th, sometimes on the 14th, and this year it is the 14th. But that day it was the 13th, so it was registered officially as The Divine Life Society Trust on holy Makar Sankranti, the 13th of January, 1936.

Our hearts well up with deep devotion to the feet of this spiritual hero who strode this Earth like a colossus, shook the world, changed the hearts of people, and did what many cannot do—left his name as an immortal trail of the glorious life that he lived. May his blessings be upon us all!

We always regard the universe as something outside us, as a foreigner, as a stranger and we want to exploit it, nay, conquer it. You always talk of conquering *Nature* as if it is an enemy. Do you talk of conquering the family to which you belong? Never, is the answer. Then why do you talk of conquering *Nature*? Poor *Nature*, it is your own, why do you want to conquer it? You are a part of it. Know this and act accordingly.

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Religion is metaphysical, philosophical, psychological, ethical a practical, social, political and everything. It permeates every fibre of our existence. It is the Supreme Law that operates everywhere, governing men and women, young and old, every person in all walks of life. It is an Eternal Law. It is the Law of God, the Law of Nature.

—Swami Krishnananda

GOD WITHIN, GOD WITHOUT

(Sri Swami Atmaswarupananda)

When, at the beginning of Chapter eleven of the Gita, Arjuna asked to see Lord Krishna's divine form, Lord Krishna agreed, but He said that first I will give you the divine eye. What is the divine eye? It is the power of intuition. It is direct perception or direct experience of the truth. We are tempted to think that it is miraculous, that we need to find someone with the power to give it to us. And perhaps that has some truth in it.

However, the great physicist, Einstein, had a flash of intuition: $E = MC^2$, and it changed the course of history. The flash of intuition came after years of pondering. Chapter eleven follows Chapter ten, when Arjuna was able to understand that the Lord was in all things. Then it became a leap of intuition for him to see directly that the Lord is everything and is doing everything.

Pujya Swami Chidanandaji, in one of his talks in *Ponder These Truths*, outlined the basic process. First we need to have an intellectual understanding of the truth, and that gradually drops down and becomes a feeling experience or *bhav*. Then ultimately, Pujya Swamiji says, *bhav* becomes *anubhav* or direct experience. Therefore, it is a natural process. We work hard at something; we put the effort in; our understanding becomes deeper and deeper, and ultimately we see it directly so that there can no longer be any doubt. We truly understand.

This process can go in two directions. It can be seeing God in all, externally, or it can follow the inner path of enquiry, Who am I?

Most devotees take naturally to one path or the other. Sometimes they are not even aware that as much as they may have progressed on their path that they are quite ignorant of the other one. They may have found God within, but they don't see Him without. Or they may see God in all things, but there is a great disconnect between their sense of I and the Brahman within.

Therefore, once having realised God without or within, it is our task to make it complete. If we have found God within, we must also see Him without. If we see Him without, we must find Him within. The work must go on.

It almost never happens that having seen the truth directly we are established in it. More purification is required. And keeping in mind the necessity of a dual direct perception, two very simple sentences can remind us of what our task is: The first is taken from Arjuna's last words to Lord Krishna: "I will do as You say." To constantly keep us in the memory of the God within, it is, I will do as You say—I will constantly follow Your guidance. And outwardly, the golden rule of all religions: Do unto others as you would have others do unto you.

Brahman is the truth within. Brahman is the truth without. We have to know Him in both places, nay, we have to become Him in both places in order to abide in the oneness of all things. And as a daily guide and help for us: I will do as You say, and Do unto others as you would have others do unto you.

SAINTLINESS PERSONIFIED

(Mrs. Hanna Herrmann, Switzerland)

A faithful and devoted disciple will not be able to express in words the Lord's Grace and Doings for him by means of his Guru.

You may well taste and enjoy the juice of an orange or the scent and flavor of a pine-apple, but can you describe it to one who never had the experience? So, instead of giving—from sheer needs—a most imperfect testimony of what Gurudev's love and guidance constantly mean to his disciples and aspirants all over the world, I prefer to put another gift on his birthday-table, a gift which will transform itself into a grandiose Halo, emanating right from the Master's heart. For, "Verily," says Jesus, "there is no greater love than that, which gives away life for the sake of the brethren."

All these weeks past I have kept asking myself, which would be the highest tribute offered to Gurudev on his 71st birthday. Would it not be our very lives and existence, given up to the cause of humanity, our hearts, minds and hands entirely surrendered to the Divine Mission?

It would prove that we have grasped Swamiji's message and that we are following his example. Gurudev has no personal 'I'; he lives with us and in us all. Our joys and progress are his, our erring and subsequent consequences are his also. He is rejoicing with us, but he just as intensely feels our dangers and temptations as he knows of our back-sliding and carries our burdens and our

guilt. All the Great Messengers of God have shared the world's suffering, but as triumphant heroes, recognising its necessity, its purpose and foreseeing the victory to crown it.

Swamiji's daily example of incessant kindness and never failing wisdom, his compassionate love and forgiveness and his never ending patience and confidence as to human possibilities are a perpetual testimony of Divine Grace and of what we all should become, namely "fisher folk of men" (saviours) as Jesus put it. Our way of life—like Guruji's—should be a constant appeal and incitement to our brothers to live and act, loving and serving, to return love for hate, goodwill for calumnies, to be sincere, true and faithful to the very core of our heart and to remain so, even whilst our surroundings are enwrapped in lies and morals in darkness.

Men must be stirred and inspired by our way of living within the world, by our modesty and simplicity, our freedom from material convention and links, our unobtrusive joyfulness and our peaceful tranquility, our lack of desires and claims and sense of recompense and retribution. Some people may then feel a hateful provocation and be reacting correspondingly, whilst others will get conscious of their bondage and calamity and at the same time of an upward divine urge and a longing for freedom.

The liberation of “the children of God” from the trammels of the flesh, the hundredfold so called “needs” of modern life and the independence from the selfish and separative attitude in all domains of race, nations, social status and religion must be demonstrated day after day. The resplendence of the Lord’s Glory must shine in our eyes and through our whole demeanour. “But that is the greatest, the sublime love,” says Jesus, “when the herdsman sacrifices his life for the sake of his sheep.” Why? Because the free, voluntary abandon of human life, of the body, this most valuable earthly treasure, implies absolute self-surrender and deepest love and experience of God. Men, even primitive individuals, are instinctively and impulsively aware of this. For this reason, the laying down of life for the sake of our brothers is a fact penetrating into and seizing the inmost recesses of the human soul. It is an appeal to which there is no resistance possible. By witnessing thus love in its purest form, love’s entire unconditioned sacrifice, man becomes conscious of God, as only His Reality, His Power and Love make such a sacrifice possible. The faith involved in it urges him to feel and foresee what redemption is, that this body cannot be the end, that there must be transcendence into divine eternal life, that God’s Love is a living and immortal Reality. There are many among the great messengers of God who have, at one moment or another, stood the test of body sacrifice. They have been ready to give up earthly existence, demonstrating therewith their obedience, their faith, their physical freedom. By this they not only bore testimony to the Lord, to the one imperishable life, but

were at the same time understanding and pardoning those who wanted to kill them or who actually caused their death. Jesus Christ is the immortal emblem of this divine attitude. While agonizing and dying on the cross, he prayed for those who had delivered him.

I read Swami Venkatesananda’s deeply stirring account of the attack on Swamiji on January 8th, 1950. This number 8 struck me, a return of Swamiji’s birthday under very grave circumstances and yet a birthday, being the highest test of divinity in man. Pada Renu’s report profoundly seized me. It kept occupying my heart and mind almost incessantly. I was so vividly living, witnessing the episode, that I could not detach myself from it. Swamiji: the Christ; Govindan: Judas Ischariot. Divinity, triumphantly victorious; infinite love and perfect beauty in its array.

Now I knew which was to be the gift on Swamiji’s birthday table. I have to make a perfect German translation of Swamiji’s nocturnal trial and of His wonderful help and blessing. It will transmit to all those whose knowledge is confined to German the story of that episode in Swamiji’s life, which shows more than any other who He is, it being the most magnificent illustration of God’s infinite grace and redeeming love in a noble, liberated human instrument.

That love and compassion wants to take hold of every human heart, and It alone will transform selfish, isolated and unhappy mankind.

Hail, Hail, Beloved Master! May Thy disciples’ gratitude, veneration, devotion and loving service be the blooming garlands of Thy birthday feast, and may they continue to flourish for many, many years to come!

SIVA: COMPASSION INCARNATE

(Sri Swami Venkatesananda)

(8th January 1950)

Long live Sivananda! The night Satsanga was in progress. It was fairly dark inside the Bhajan Hall as during Kirtan even the lantern which is used for reading the Gita, etc. is reduced and put aside. The two Deepas that stood on either side of the Akhanda Mahamantra Kirtan altar shone as brightly as they could, but they were able to illumine only a third of the Hall, leaving the entrance to the Hall dark.

Through this dark entrance entered a dark force. Who could even think of a dark force in the presence of Light?

Govindan approached Siva with an axe in hand. He did not have to take much trouble to approach Siva who was sitting just next to the entrance. Does not Siva, the resplendent spiritual star, stand right at the entrance where the Sadhaka leaves behind darkness and approaches the Divine Light? This Ocean of Compassion does not mind the dangers that such a place subjects him to, but insists on being at the entrance, lest those who try to approach the Light glide back into darkness!

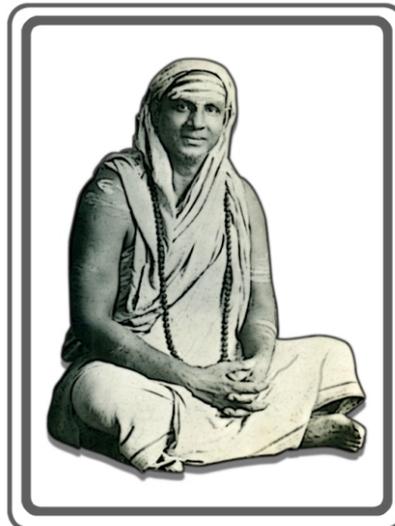
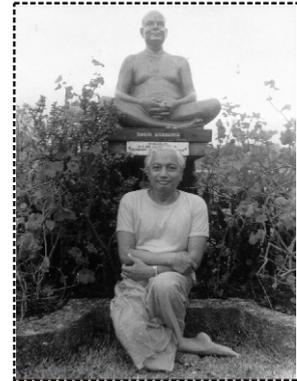
The axe was raised; the Devas shuddered in heaven; Vayu was

restless and was whistling outside the Bhajan Hall, crying OM. And the axe fell. Indra, the presiding deity of Govindan's hand, trembled—and the axe missed its mark! The door which received the blow (blessed art thou, O inert wooden door!) cried aloud its warning.

Govindan became more nervous. He raised the axe again. This time a picture on the wall stood in front and received the blow. Has not Siva identified himself with the infinite all-pervading essence of existence?

“Yes”—said the picture and offered its head in the place of Siva's.

The two blows missed their mark; only the wooden handle of the axe struck Siva's head. Generally as soon as Siva enters the Bhajan Hall, he would remove the cloth turban he wears during winter months when he leaves his Kutir. But today he forgot! Forgot, yes, because the turban-cloth would not leave the sacred head!



So, the axe-handle could strike only the cloth-padding on Siva's head!

Siva 'woke up' to the fact that someone was assaulting him. He thought that it was a stick with which he was being beaten. He raised the hand and said: "Have you finished the job? Do you want to beat me more?" The raised hand received the axe and the axe made a mark on the skin. It was not more than a scratch! Perhaps, the axe took the opportunity of kissing the saint's hand.

Vishnuswamiji who was sitting near Siva got up in one leap (he is an adept in Hatha Yoga) and hugged Govindan so tightly that the latter could not lift his hand again! Vishnu drew Govindan out of the Hall. The crowd in the Bhajan Hall realised what had happened; one or two people helped to bind Govindan's hands and feet. And Govindan was removed.

As is natural in the case of gatherings one or two people fell on the assailant and started beating him. Padmanabhan who was in the Yagnashala room heard Siva shouting at the top of his voice, drowning the noise of the crowd: "Oh! Don't beat him! Don't beat him!" Padmanabhanji did not know what happened in the Bhajan Hall. When he saw Govindan lying down and a few people beating him and heard Siva shouting: "Don't beat him!" he rescued Govindan and the latter was taken to a room nearby and locked in.

"Continue the Kirtan" said Siva and the *kirtan*, *arati* and Shanti Path were duly conducted and the Satsang came to a close.

Saswata Swamiji came running to the Diamond Jubilee Hall in the meantime and informed us of what had happened in the Bhajan Hall in broken words. We ran to the Police Station, got a couple of policemen to follow us and ran up to the Bhajan Hall. As we approached, panting for breath, I heard:

*"Sarve bhavantu sukhinah
Sarve santu niraamayah
Sarve bhadraani pasyantu
Maa kaschit duhkhabhaag bhavet."*

I heaved a sigh of relief. I was sure that Siva was all right. Otherwise no one could have repeated this Shanti Mantra. It needs a sage of eternal peace to brush aside such a tragic event and to repeat calmly, as though nothing had happened, the usual Shanti Mantras.

I ran to the Bhajan Hall. I saw Gurudev. The mist that covered my heart began to disappear. "Ah, after all he is all right!" was the only thought. The utter gloom disappeared, giving place to a curious mixture of light and gloom. That Siva had escaped practically unhurt, caused joy; but that there could be someone in the world who could even think of doing such a thing as Govindan had done, caused gloom.

* * *

Siva has the protection of the Lord. Surely! Today's incidents have conclusively proved that. Govindan had been lying in wait for Siva in the morning; he knew that Siva generally came alone all the way from his Kutir to the Bhajan Hall. Siva would then be entirely undefended! It would be an easy job for the assailant. But that day Siva did not come to the Bhajan Hall for the morning class. He had never missed the class. We were all surprised that he did not come. I was a little worried if Siva was all right in health. Siva did not come; but he was all right. Govindan made a couple of circumambulations of the Bhajan Hall, impatiently waiting for Siva. Govindan never used to stir out of his bed before 9 a.m. For one day in his life he attended the morning Satsanga and did Kirtan also; though it was the devil that gave him this opportunity.

At night too, Siva would have removed his turban; but Siva himself is not able to say why he did not remove the turban today! He just did not remove it, and events proved that there was a great meaning in it.

Govindan calculated the distance between the door and Siva's head and adjusted the axe aright in the first instance; but he forgot to take count of the projection of the Bhajan Hall door! When the first blow missed its mark he became conscious of this factor; but when he went nearer his mark he forgot to re-adjust the axe and so missed the mark again!

All this most conclusively proves the protection of Siva by the Lord Himself.

* * *

From the Bhajan Hall we all went to the room in which Govindan had been kept. Quickly the rope that bound his feet together was removed. He stood up guarded on both sides by policemen. The crowd watched. Siva went straight to Govindan and bowed to him with folded palms. The Police Inspector gazed at this scene in great wonderment. "Govindaswamiji! Do you want to deal some more blows? Here I am. Kindly satisfy yourself." Govindan muttered: "No, I do not want to beat you anymore. I am satisfied." Everyone's face showed how these words poured ghee into the fire of wrath that they were somehow managing to extinguish.

"What harm did I do to you? Why did you get so angry with me?" enquired Siva in a loving manner. There was no reply. Then we all left and wended our way down the hill towards Siva's Kutir.

"What shall we do, Swamiji? Shall I lodge a complaint against this man?" asked the Police Inspector. "No, no. Just send him away from Muni-ki-reti. That is enough." said

Siva. How could one gauge the depth of his divine love? Here one came to kill him, and Siva pardoned him at that very moment. No one except Jesus Christ could do this.

And so Siva went back to the Kutir only to be greeted by an endless stream of visitors (at this hour of the night!). Many of the men and women of the locality were literally in tears (of joy and grief) when they saw Siva; but Siva sat coolly and smiled radiantly.

Aged Achintyanandaji hung on his walking stick and 'ran' to Siva's Kutir to treat Siva's wounds.

* * *

9th JANUARY, 1950.

Long live Sivananda! It was decided that Govindan should be provided with two escorts from the Ashram and left on the Grand Trunk Express with a ticket to Salem, his native place.

Siva would not even hear any suggestion that Govindan should be 'booked'. "No, no. We should not punish him. He only worked out my Prarabdha. Do you mean to say that anything would happen without His Will behind it? No, no. It was the Lord's Will. The Lord only prompted Govindan to do what he did. Are "*dyutam chhalayatam asmi*" and "*taskaranam pataye*" mere words? Does not the same Omnipresent Lord indwell the robber and the dacoit, the murderer and the burglar? No, no. I will not let the Police charge Govindan. We should thank him for working out my Prarabdha so easily. The Lord has spared my life because there is some more service to be performed through this body. I must go on with that service. That is all that this incident indicates to me."

Siva went to the Police Station at about 11 a.m. with fruits, books ('Philosophy and

Yoga in Poems' and some pamphlets), clothes, a new blanket and a Japa Mala. With his own hands he applied Kumkum and Bhasma on Govindan's forehead. Siva prostrated to Govindan. Vishnudutta Sastriji and others were aghast at this sight. Siva then gave the books with his autographed blessings:

"May the Lord bless you with health, long life, peace, prosperity, devotion, wisdom and *kaivalya*!"

He initiated Govindan into the Ashtakshari Mantra, gave him the Japa Mala and the book and the following advice:

"Kindly repeat the Lord's Name incessantly. Do regular and vigorous Japa. Forget all that has happened. Only take care that the mind does not run into the old vicious grooves again and that you are not impelled to commit the same mistakes again. Please read good spiritual books; do not mix with bad characters. The latent spirituality will become patent through Sadhana. Spirituality is latent in you now. If it was not at all there, you would not have come here. I have asked Saswat Swamiji and Purushottamji to accompany you till Agra and provide you with all comforts and conveniences during the

journey. From Agra you will get a ticket to Salem. Kindly write to me as soon as you reach Salem. Please write to me frequently about your welfare and your Sadhana. May God bless you!"

He then repeated Om Namo Narayanaya several times and made Govindan also repeat the sacred mantra.

Special dishes, e. g. *rasam*, etc, were prepared and given to Govindan before his departure.

Siva then sent a note to the Police Inspector that he did not want to proceed against Govindan in any manner and that the Police might drop the incident out of their minds.

In the evening there was a Thanksgiving Service and prayer for the long life of Siva in the Bhajan Hall. It was arranged by Sri Gauri Prasadji, Retired Judge of Swargashram. The gathering sang the Mahamantra in chorus, and the Hall was filled with the vibrations of the Maha Mrityunjaya Mantra which was chanted aloud by the entire gathering. Siva then distributed Prasad with his own hands.

Svadyaya is the study of scriptures such as Bhagavad Gita, Upanishads, Ramayana, Bhagavata, etc. The study should be done with concentration. You should understand what you have studied and try to put in your everyday life all that you have learnt. There will be no benefit in your study, if you do not exert to live up to the teachings of the scriptures. Svadyaya includes also Japa, the repetition of Mantras. Constant study and its practice in daily life will lead one to have communion with God.

Swami Sivaramanda

SIVANANDA VIJAYA

An Inspiring Drama of 3 Acts

There is a Voice within you which says: "I am pure Chaitanya Brahman. Listen to it now."

By Sri Sundar Shyam Mukut

[Translated from Hindi into English by D. N. Jhingan, M.A., LL.B.]

(Continued from previous issue)

Act I

Scene 3: (Synopsis)

The village school boys at play. There is a little quarrel between the boys. Kuppuswami appears on the Scene and settles the dispute in a trice and in the ensuing talk shows indication of the great personality he is destined to grow into. He gives valuable advice to the boys, utters words of wisdom far far above his apparent age and tells them to be up and doing if they wish to succeed in life.

DRAMATIS PERSONAE

- Vengu Iyer: A worthy descendent of Appaya Dikshitar.
- Dr. Kuppuswami (Sri Swami Sivananda): The Hero of this drama—Son of Vengu Iyer, first a doctor and then a Great Saint dedicating his life to the awakening of humanity
- Parvathi Ammal: Mother of Sri Swami Sivanandaji (wife of Vengu Iyer)

ACT I

Scene 4:

(Place: Bank of the Tamraparani river. A well-built bathing ghat. Images of various

Deities are neatly located both inside the hall and above, on the roof. The pillars in the hall are rich in carvings. A broad flight of steps leads the bathers to the proper ghat. In the foreground are two huge and ancient Asvattha (peepul) trees giving both shade and sanctity to the Mantap. The river has been enriched by the onset of monsoon. The brownish waters flow majestically on, occasionally disturbed by a few wavelets set up by passing winds. In the Hall, a large number of devotees are assembled around a pit of sacrificial fire into which are being poured sacred oblations. The Brahmanas sitting immediately around are chanting the hymns; while those farther away are seated in deep meditation. Under the peepul trees squats a blind beggar, singing, as a few

urchins and some older boys surround him obviously enjoying his song.)

Time: Midday

BEGGAR: (Sings)

*Knocks and blows gives me the world
Pities none this skeleton poor.
Meekly do I bear all,
Thou art still unsatisfied,
Drivest me again and again.
That too I resent not.
Tell me frankly what you gain,
By slapping these sunken cheeks.*

*Butter and bread your lot to take,
Roasted grams my meal do make.
A thousand abuse showerest thou,
Equal blessings do I give.
Still no mercy dawns in you
Heartless, pitiless man art thou*

*A few rags to cover my frame,
Silks and velvets not my lot.
Shivering in cold without cover,
Untimely death have I to face.
Did you ever ask me pray,
Whether I sing or weep ?*

(The function in the Hall comes to a close. People disperse. As they pass him, some give the beggar a few coppers. Kuppuswami pauses for awhile and is left behind by the rest).

KUPP: *(with a pained look)* Why are you so unhappy, Baba?

BEGGAR: *(looking curiously up)* We beggars are born to remain unhappy. *(Pause)* Why do you ask?

KUPP: What do you require?

BEGGAR: Nothing much, only one paisa.

KUPP: How could one paisa help you?

BEGGAR: I shall eat a little. See, how many paise have I got! *(Points to the bowl).*

KUPP: They are very few. You have neither clothes to wear nor a blanket to cover yourself.

BEGGAR: Clothes? No, I have none. *(Heaves a sigh)* Still life's days roll on one by one. The Almighty Creator looks after us.

KUPP: Where do you live, Baba?

(Kuppuswami sits down by the side of the beggar)

BEGGAR: *(his face grows sterner)* Beggars have no residence. This vast earth under the shade of the blue sky is their shelter. They spend the night wherever it befalls them. Their days pass in loitering about. *(After a pause)* Why should you ask me all this?

KUPP: Please come to my house. I shall give you some clothes and food. You will have no trouble. You will live there happily. *(Affectionately)* Will you come with me, Baba?

BEGGAR: *(shakes his head)* No, my child. Your house has no room for us. You can give clothes and food for a day. Not for ever. It is our lot to wander from door to door, my child.

KUPP: Why do you say so? I shall not let you go away like this, for the rest of your life.

BEGGAR: *(astonished)* The whole life?

KUPP: Yes!

BEGGAR: *(lovingly)* You may keep me, but your father won't.

KUPP: My father! Don't say so Baba.
 BEGGAR: I tell you in truth, my child.
 KUPP: How do you know it?
 BEGGAR: Your father knows our limitations.
 KUPP: What limitations Baba?
 BEGGAR: (*smiling*) Don't ask me. Beggars have their strange limitations full of inequities of life. When beggars weep the world calls them hypocrites. When they laugh and smile they are taken for thieves and robbers and are driven away with a thousand other epithets. The....But Alas! Why am I raving? No, my child, I will not go to your house.

(*From behind the screen*)
 Kuppuswami, my boy! Let us go home.
 Where are you?

KUPP: Here I am, father.
 VENUGU: What are you doing here, my sweet boy?
 KUPP: This beggar is very unhappy, father. Do take him home please.
 VENUGU: No need to take him there. Give him some money.
 (*Takes out a four anna piece from his pocket and gives it to the beggar*),
 KUPP: (*with a remorseful gaze at his father*) No father! This won't do. See how he shivers with cold. We shall give him blanket and something to eat. We shall provide him with the same comforts as we have. We shall serve him nicely. Will you take him home, father?
 BEGGAR: (*tying the money in a corner of his ragged clothes*) I have

received what I should have, dear child! This is my limitation. May you live long. How long will you insist on your request to your father. Beggar I am; a beggar shall remain. (*goes away*)
 KUPP: (*tears flowing down his cheeks*) Baba..... Father.....
 VENUGU: (*with tears in his eyes*) My dear boy, this world is full of such hungry and poor souls. How many will you help with your pity? Come, come. Let us go home.

(*Exit father and son*)

[CURTAIN FALLS]

ACT I

Scene 5:

(*Scene: Puja Room in Vengu Iyer's house*)

Time: evening

The regal throne is adorned with colourful garlands; so, too, the idol of Sri Murli Manohar occupying it. Two big five-faced lamps shed light to the entire room. The walls are neatly lined on all sides with the pictures of the various aspects of the One and His Chosen Children. Portraits represent almost all the religions, sects and sub-sects in the world. In front of the idol of Murli Manohar are spread two seats of kusha grass, on one of which is seated Parvati Ammal singing hymns absorbed in devotional fervour. The atmosphere in the room is such that it would send anyone passing the threshold into ecstasy. Perfumes and incense add to the serenity of the place).

PARVATI: (sings)

*Sunaja sunaja sunaja Krishna
Tu Gitawala gyana Sunaja Krishna.*

*Pilade pilade pilade Krishna
O Prem bhara pyala pilade Krishna*

*Dikhaja dikhaja dikhaja Krishna
O Madhuriki murti dikhaja Krishna*

*Lagaja lagaja lagaja Krishna
Mere nanyako para lagaja Krishna*

*Khilade khilade khilade Krishna
Makkhan aur mishri khilade Krishna*

My heart is full of love for thee
O, Nandalala, Deenadayala!
For a long time have I waited for Thee
Come, come, why so much delay.

My boat is caught in the whirlpool
Who can lead it safely through?
I call for help to thee alone
Come, and lead it to the shore.

Thy image is firmly fixed in my eyes
And in the heart, Gopibala!
Tell me where else can I go
Leaving thy doorsteps O, Shyama!

How can I seek the worldly help
When I have entrusted to thee my lot?
Why have you forgotten now,
The solemn promises you made to me?

Having redeemed the fallen ones
Where sittest thou in silence?
Do thou redeem me O, Mukat
Or else acknowledge thy defect.

(Enter Vengu Iyer)

VENGU: How charming is your song! In every note of your song there resounds an earnest desire to call Nandalal. You are Meera incarnate indeed, my dear.

(Parvati Ammal rises from the seat and touches her husband's feet. She then stands respectfully on one side).

VENGU: Blessed am I to have you as my life's companion.....
O Lord!.....

(Looks at the Lord's pedestal).

PARVATI AMMAL: My Lord!

VENGU: This is the eighteenth generation, my dear! *(Looks at Parvati with a meaningful glance)*

PARVATI: *(in a questioning tone)* Eighteenth generation? I do not follow you, my Lord.

VENGU: There is a boon that a great soul will be born in our family in this generation.

PARVATI: *(astonished)* Boon! What Boon?

VENGU: Yes. Our illustrious forefather Appayya Swami got it from Lord Siva.

PARVATI: Again you are puzzling! Got it from Lord Siva? What exactly do you mean, my Lord?

VENGU: Yes, I tell you the truth. *(Tells her something in a whisper)* Have you any idea about it?

PARVATI: I do not doubt it, but I am surprised to hear it.

VENGU: Surprised *(laughs)*.

PARVATI: But.....

VENGU: What, but? This boon has been fulfilled.

PARVATI: How, my Lord?

VENGU: That great soul has taken birth in our house.

PARVATI: Taken birth?

VENGU: Yes, and you are his mother.

PARVATI: Are you talking in riddles, dear?

VENGU: Do you not believe it?

PARVATI: I have not followed you at all. Do you mean.....

VENGU: Mean.....? My dear, Kuppuswami is the fulfillment of this boon. He is not an ordinary child, but a great soul.

PARVATI: How do you say so? What qualities have you found in him, my Lord?

VENGU: Shall I tell you? Listen. In this young age he has exhibited an aptitude for service, sympathy and mercy towards the poor and the helpless, devotion to the Lord, and similar other good qualities.

PARVATI: How do you know?

VENGU: Yesterday I took him to the Tamraparani festival. There he met a beggar. Kuppuswami's heart was moved at the sight of this beggar's poor plight. He implored the beggar to come with him to our house. I told him to leave the beggar after giving him some money and not to insist upon taking him home. But he would not agree! He asked me to bring the beggar home lest he should expose himself to death in the biting cold. He said that he would give the beggar food and clothing and would serve him nicely. I had to turn a deaf ear to his words and give a four anna bit to the beggar. The beggar took it and went away. But Kuppuswami stood where he was. Kuppuswami was lost in thought. His eyes were wet with tears. He turned to me with a heavy heart. It was a job to bring him home! What do you think of such a boy? And, He is your son, dear!

PARVATI: A thousand thanks to the Almighty. I am really blessed to have a son like Kuppuswami.

VENGU: Yes, so are we. Let us go to bed now.

(Both sing)

Rama Rama Rama Rama Rama
 Rama Rama Rama Rama
 Rama Rama Jaya Jaya Rama
 Rama Rama Sita Rama

Rama Rama Rama Rama Rama
 Rama Rama Sita Rama.

He who Dwells in the heart of Bhaktas
 He who destroyed Lanka Ravan
 He who ate the fruits of Sabari
 To Him I give my salutations.

He who dwells in the Brindawan Dhama
 He who destroyed the wicked Kamsa
 He who ate the grains of Sudama
 To Him I give my salutations.

He who dwells in the Mount of Kailas.
 He who is called as Tripurari
 He who drank the cup of poison
 To Him I give my salutations.

He who combined four parts of nitrogen
 With one part of oxygen gas.
 He who divided the seasons
 To Him I give my salutations.
 (Ram...Ram...)

(Exit both)

[CURTAIN FALLS]

THE WEALTH THAT NEVER DECREASES

(Sri Swami Ramarajyam)

A commander of an army was lying wounded in the battlefield. He was very thirsty, but nobody was there to give him water. After a little while, his soldiers, who were searching for him, reached there. "Give me water," he moaned.

The soldiers brought him water. At that very moment the commander noticed that a wounded soldier was lying near by. He was asking for water. When the soldiers were about to pour water into the mouth of the commander, he shook his head in disapproval to a side and said, "Give the water to that thirsty soldier."

They dared not to disobey their commander. The water was given to the soldier. In the meantime, the thirsty commander breathed his last.

This is called love! Love makes you mindless of your own comforts and mindful of others'. When you love others, their discomforts weigh heavily against your own.

Dear children, very many grieved people are looking to you. Without caring for your own comforts, fulfil their needs by giving them what you have. Cry when you see their tearful eyes. Wipe their tears. Give them your clothes when you see their half-naked bodies shivering in the chill of the winter and feel happy. Forget your own worries to rid others of theirs. This is love! The wealth of love never decreases. The more you share it with others, the more does it increase.

Every good act is charity. Giving water to the thirsty is charity. An encouraging word to a man in distress is charity. Giving a little medicine to the poor, sick man is charity. Removing a thorn or a glass-piece on the road is charity.

To be kind and loving is charity. To forget and forgive some harm done to you is charity. A kind word said to a suffering man is charity.

Charity is not confined to giving in terms of dollars, rupees, or shillings. Think well towards suffering people. Pray for their welfare. This will accomplish more good than much money.

Swami Sivarama

NEWS AND REPORTS

NEWS FROM THE HEADQUARTERS

A THREE-DAY SPIRITUAL AND PERSONALITY DEVELOPMENT CAMP FOR STUDENTS AT THE HEADQUARTERS ASHRAM

A Three-Day Spiritual and Personality Development Camp for Students was organised at the Headquarters Ashram from 4th to 6th December 2011. Eighty-nine students from VIII to XII standard of fourteen different educational institutes in and around Rishikesh along with their eight teachers participated in the Camp. Swami Sivananda Satsang Bhavan (Auditorium) was the venue of the Camp.

On 4th December, the Inaugural day programme commenced with prayers followed by the welcome and blessing message of H.H. Sri Swami Yogaswarupanandaji Maharaj, Vice-President DLS Headquarters. The Camp was formally inaugurated by the lighting of the lamp by H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President DLS Headquarters.

Each day of the Camp comprised two sessions; Sri Swami Yogavedantanandaji Maharaj was the Master of Ceremonies for the forenoon session and Sri Swami Akhilanandaji Maharaji conducted the afternoon session as the Master of Ceremonies. The activities of the Camp were meticulously designed with a view to inculcating moral and spiritual values in the

students and ensure their physical and mental health as well.

All the three days the forenoon session commenced with Yogasana and Pranayama Class conducted by Sri Swami Dharmanishthanandaji Maharaj. Thereafter, Sri Swami Yogavedantanandaji Maharaj gave lectures on the Science of Self-culture and Guidelines for Meditation for the first two days. On the third day, H.H. Sri Swami Tyagavairagyanandaji Maharaj delivered a talk on True Success in Life. The students enjoyed greatly the interesting sessions of story-telling and Universal Prayer Song by Sri Swami Ramrajyamji Maharaj on the first and the third day of the Camp. On the second day, H.H. Sri Swami Nirliptanandaji Maharaj delivered an inspiring talk on Karma Yoga. Games and Scouting activities under the guidance of Prof. I.D. Joshiji, Dr. Sunil Thapliyalji, Sri Ramakrishna Pokhriyalji and Sri Vasudev Chamoliji were also the one among the chief features of the forenoon session. All the three days, the forenoon session concluded with the inspiring talks of Sri Swami Ramrajyamji Maharaj on Srimad Bhagavadgita.

The afternoon session daily commenced with Students' Programme

wherein the students presented *bhajans*, stories, riddles and jokes, etc. This unique programme exhibited the latent talents of the students. Thereafter, Sri Swami Akhilanandaji Maharaj Ji gave talks on the glorious life of Sadgurudev Sri Swami Sivanandaji Maharaj and His Universal Teachings on the first two days of the Camp. There was enthusiastic participation of the students in the two Question Answer Sessions wherein their queries were answered by H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj. The students were

also taken around the Ashram to have *darshan* of the sacred shrines.

During the concluding session, the blessing messages were delivered by H.H. Sri Swami Yogaswarupanandaji Maharaj and H.H. Sri Swami Nirliptanandaji Maharaj. The Spiritual Camp concluded with the awarding of the certificates and distribution of Jnana Prasad and *prasad*.

All the participants felt immensely blessed to be part of this Camp organised in the sacred abode of Sadgurudev.

May the blessings of Lord Almighty and Sadgurudev be upon all.

CELEBRATION OF THE SIXTY EIGHTH ANNIVERSARY OF MAHAMANTRA SANKIRTAN YAJNA

कलेर्दोषनिधे राजन्नस्ति होको महान् गुणः ।

कीर्तनादेव कृष्णस्य मुक्तसङ्गः परं ब्रजेत् ॥

(O Parikshit! Indeed, there is one great virtue possessed by the Kaliyuga, though it is the storehouse of all evils. In Kaliyuga, by merely chanting the Names and glories of Lord Sri Krishna, one is freed from all the attachments and reaches the Supreme.)

Glorifying the significance of singing of the Divine Name, Sadgurudev Sri Swami Sivanandaji Maharaj says:—

“Sankirtan is the easiest, surest and quickest means to God-realisation.”

The blessed day of the Sixty Eighth Anniversary of the Sacred Mahamantra Sankirtan Yajna was celebrated with great devoutness and spiritual gaiety at the Headquarters Ashram on 3rd December 2011.

As a prelude to the Celebration, the collective chanting of the Mahamantra was done daily for three hours from 27th November to 2nd December 2011. On the auspicious day of 3rd December, special *satsanga* and worship were conducted from 9 a.m. to 11 a.m. at the Divyanama Mandir. A Havan for the peace and welfare of the world was also performed on this auspicious day at the Ashram Yajnasala. At 3.30 p.m., a beautifully decorated palanquin with the portraits of Lord Sri Rama, Lord Sri Krishna and Sadgurudev was taken in a procession which wended its way from the Ashram to Kailash Gate. The flags and placards with Mahamantra and the soulful singing of the Mahamantra filled the entire atmosphere of Muni-ki- Reti with divine vibrations. It was followed by the floral *archana* to the chants of Ashtottarashata-Namavali of Lord Sri Rama and Lord Sri Krishna in the Bhajan Hall. The

programme concluded with *arati* and distribution of sacred *prasad*.

During the night *satsanga*, in addition to regular chants and prayers, H.H. Sri Swami Padmanabhanandaji Maharaj gave an inspiring talk on the ineffable glory of

Mahamantra in *kaliyuga*. Two books of Sadgurudev were also released to mark this glorious day.

May Lord Sri Rama, Lord Sri Krishna and Sadgurudev bless us all with the constant remembrance of the Divine Name.

GITA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM

मलनिर्मोचनं पुंसां जलस्नानं दिने दिने ।
सकृद्गीताम्भसि स्नानं संसारमलनाशनम् ॥

(A daily bath in water cleanses people of their bodily dirt; a bath once taken in the waters of the Gita cleanses them of the dirt of Samsara.)

The sacred day of the advent of the Divine Scripture 'The Bhagavad Gita' was celebrated with great sanctity and devoutness on 6th December 2011 at the Ashram. A special Satsanga was organised from 9 a.m. to 11.30 a.m. in the sacred Samadhi Hall wherein all the eighteen chapters of the celestial song were recited by the *sannyasins*, *brahmacharins* and visitors of the Ashram. Thereafter, floral *archana* was offered to Lord Krishna to the chant of *Ashtottarshatanamavali*. The *satsanga* concluded with *arati* and distribution of sacred *prasad*. A Gita Yajna was also

performed with the chanting of the verses of the Gita for the peace and welfare of the world at the Ashram Yajnashala on this auspicious day.

During the night *satsanga*, the inspiring and soul-stirring Gita Jayanti message of Sadgurudev Sri Swami Sivanandaji Maharaj was read by H.H. Sri Swami Padmanabhanandaji Maharaj. Prof. Sri Subba Rao, a faculty member of YVFA, gave an enlightening talk co-relating the message of Srimad Bhagavad Gita with the Twenty Spiritual Instructions of Sadgurudev. One Hindi book and two English books were also released on this sacred day. The *satsanga* concluded with *arati* and distribution of *prasad*.

May Lord Krishna and Sadgurudev bless us all to live in the spirit of the Gita.

SRI DATTATREYA JAYANTI CELEBRATION AT THE HEADQUARTERS ASHRAM

जगदुत्पत्तिकर्त्रे च स्थितिसंहारहेतवे ।
भवपाशविमुक्ताय दत्तात्रेय नमोऽस्तुते ॥

(Salutations, O Lord Dattatreya who create, sustain and dissolve the world and liberate the devotee from the net of the world.)

The sacred day of Sri Dattatreya Jayanti was celebrated with great devotion on 10th December 2011 at the Headquarters Ashram. A special *satsanga* was organised from 9 a.m. to 11.30 a.m. at Dattatreya hillock wherein a grand worship, with *abhisheka* and *archana* to the *vedic* chants, was offered to

the idol of Lord Dattatreya enshrined in the beautifully decorated Dattatreya Temple. Melodious *bhajans* and *kirtans* glorifying the Avadhuta Guru were also offered at His sacred feet. The *satsanga* concluded with arati and distribution of the sacred *prasad*.

Due to Lunar Eclipse, a special evening *satsanga* was organised which commenced

at 6.00 p.m. and concluded at 10.30 p.m. wherein in addition to regular chants, devout and soulful *bhajans* and *kirtans* were sung by the *sannyasins* and *brahmacharins* of the Ashram. Two books of Sadgurudev were also released on this sacred day.

May the Divine Grace of Lord Dattatreya and Sadgurudev be upon all.

VALEDICTORY FUNCTION OF THE FIRST ONE-MONTH YOGA CERTIFICATE COURSE (FROM 1ST NOVEMBER TO 30TH NOVEMBER 2011)

The Valedictory function of the First One-Month Yoga Certificate Course was held on 30th November 2011 at YVFA Hall. H.H. Sri Swami Nirliptanandaji Maharaj, Vice-President, DLS Headquarters graced the function by his august presence.

After the invocatory prayers, Sri Swami Yogavedantanandaji Maharaj, Registrar of the Academy extended a hearty welcome to all those present. Sri Swami Akhilanandaji Maharaj, presented the report of the course. Thereafter, the students expressed their experiences and impressions about the

course. It was followed by the distribution of certificates and *jnana-prasad* to the students and felicitation of the faculty members.

H.H. Sri Swami Nirliptanandaji Maharaj in his valedictory message inspired the students to practise yoga daily and share this knowledge with others. The function concluded with the worship of Mother Saraswati and distribution of *prasad*.

May the Lord Almighty and Sadgurudev Sri Swami Sivanandaji Maharaj shower abundant blessings upon all.

EDUCATIONAL AID DURING THE YEAR 2011-2012

"The hands that give are holier than the lips that pray."

(Sadgurudev Sri Swami Sivanandaji Maharaj)

With this sublime dictum in heart, Sadgurudev made the provision of Educational Aid in the aims and objectives of the Divine Life Society to enable the poor and needy children to be blessed with the light of education.

Since the time of inception of the Society, Educational Aid is being offered to local needy children and children from the hill areas from primary to post-graduate level. During the year 2011-2012, a sum of 37,68,700/ (Thirty Seven Lac Sixty Eight Thousand and Seven hundred) was given to 3141 (three thousand one hundred forty one) students from class I to post-graduate level of different educational institutions of Rishikesh.

FREE HEART CHECKUP CAMP AT THE HEADQUARTERS ASHRAM

महतां बहुमानेन दीनानामनुकम्पया ।
मैत्र्या चैवात्मतुल्येषु यमेन नियमेन च ॥

(By adoring the saintly souls, by being sympathetic and kind to the distressed and afflicted ones, and friendly to the equals and by practising yama and niyama, one transcends the realm of the three gunas and attains the Supreme Being.)

The Divine Life Society Headquarters organised a free Heart Checkup Camp on 11th December 2011 in collaboration with Bharat Heart Institute, Dehradun to help the poor and afflicted brethren of Rishikesh.

Forty-five persons in and around Shivanandanagar were examined at the

Sivananda Charitable Hospital by Dr. Chetan Sharma, M.D. Medicine and D.M. Cardiology, Bharat Heart Institute and his team. Various tests such as Blood Sugar, Hypertension and ECG were conducted to diagnose the heart problem and medicines were also prescribed.

The Divine Life Society Headquarters acknowledges and appreciates the sincere and dedicated efforts and kind help of Dr. Chetan Sharma and his team of doctors and paramedical staff and the staff of Sivananda Charitable Hospital for organising this camp.

May the grace of Lord Almighty and benedictions of Sadgurudev Sri Swami Sivanandaji Maharaj be upon all.

IN MEMORIAM

With profound sorrow, we report the sad demise of Shree Thiru Guru Bhakti Ratna M.S.A. Jayaram, President of DLS Rasipuram Branch on 4th November 2011.

Shree Jayaram got the blessed opportunity to have *darshan* of *Sadgurudev* Sri Swami Sivanandaji Maharaj in 1957. Being greatly inspired by *Sadgurudev* and His sublime teachings, he established the DLS Branch at Rasipuram in 1964 and also offered land and donation for its building. He served the Branch for forty five years as its President.

May his soul rest in Eternal Peace at the Holy Feet of the Lord and Worshipful Gurudev Sri Swami Sivanandaji Maharaj.

AMRUT PARVA AT AHMEDABAD

The Divine Life Society Ahmedabad Branch, celebrated "Amrut Parva" from 4th to 6th November, 2011, to commemorate worshipful Gurudev Sri Swami Sivanandaji Maharaj's visit to Ahmedabad during the historic All India Tour in 1950. Senior Swamijis from Headquarters, President Sri Swami Vimalanandaji Maharaj, Vice-President Sri Swami Nirliptanandaji Maharaj, General Secretary Sri Swami Padmanabhanandaji Maharaj, Sri Swami Tyagavairagyanandaji Maharaj (Trustee), Sri Swami Dharmanisthtanandaji Maharaj (Secretary), and Sri Swami Ashutoshanandaji Maharaj from Surendranagar graced the occasion. Everyday's programme included four sessions, each well attended by devotees and guided by Swamijis, with various activities like prayers, chantings, soul stirring *bhajans* and elevating speeches.

The whole celebration was well organised and the audience showed exemplary discipline and genuine interest in



all the events. In the concluding ceremony everyone had special darshan of all Swamijis



and while receiving *prasad*, many expressed their inner feelings of great satisfaction for having experienced the partaking of the real "Amrut" (elixir) Prasad on all the three days of "Amrut Parva" that would be cherished as a life time divine memory.

Prior to the celebration, on 3rd November, the Branch arranged a visit of Sri Swami Vimalanandaji Maharaj to 'Akshardham' at Gandhinagar. Senior Swamijis of Akshardham extended a warm welcome traditionally honouring the guests and spoke elegantly addressing a large number of visitors.

Following the footsteps of Gurudev who had visited Gandhi Ashram (then Satyagraha Ashram) in Sabarmati on 2nd November, 1950, all the senior Swamijis visited Sabarmati Ashram on the 5th November evening, together with 350 devotees. Sri Amrut Modiji, Secretary of Sabarmati Ashram, graciously welcomed them by garlanding the Swamijis, took them around the Ashram and presented the replica of Spinning Wheel and books.

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SEVA THROUGH SIVANANDA HOME

'Sivananda Home is a Centre for the loving care of the destitute and the dying people who are found by the roadside, with no one to care of them.' (Swami Chidananda). People who are home-less, temporarily or permanently, fell sick, get lost or are abandoned, are looked after by the Home.

One of the newly admitted patients this month is an elderly lady. She was found sitting on one side of the road, early in the morning, wrapped in a thick cover of clothes and blankets, and her whole body was completely immobilised due to intense freezing cold. Initially she seemed to be healthy, but when her clothing was literally peeled off, one by one, before bathing, a tiny severe dehydrated body remained. She told she came from high up in the mountains, but had no idea how she had landed up in Rishikesh. She was scared and anxious, wondering where she had landed up, and was reluctant to tell her name.

A second female patient was admitted, who too had been staying on the roadside for a long long time, having ulcers on both hands and feet and permanent deformities due to leprosy. Her reply, upon asking her name, was shocking. She said: "I am Beggar, my name is Beggar."

The third female patient admitted is a very old-aged woman. She was not able to speak any proper words. Her age must be about eighty years and she was discovered

on the street, wrapped in a thin shawl and a torn petticoat only.

Many people are living on the streets for years together, dependant on the goodwill or compassion of others, living a life of hardships, intense loneliness, a life of yearning, of hope against all odds, subject to the principle of survival of the fittest, compelled by circumstances, not able to come out of that vicious circle. For those people, the admission in a Home, where one lives together with others, where there is social interaction, where one is able to observe the rules of hygiene is like a boon from God. It is initially difficult to adapt, but slowly and gradually, one gains a little confidence, a little faith, and starts to utter a few words to a fellow member of this new family. Like the Phoenix, the past personality is burned to ashes and a new life lies in front—a God-given gift, a sign of not being forgotten, a rebirth in the shelter and embrace of the Almighty; an indication that even in that darkest hour, His attention was not diverted, His Compassion was not blown out, His Arms were all the time waiting outstretched to embrace His lost sheep.

All these new patients are doing well, by His Grace, slowly recovering and re-discovering their lost identity as loving and worthy people. Who is anyway not a beggar? Everybody is a pauper before, yearning for His Grace, pining for His Darshan, waiting for His answer to never-ending prayers.....

"Feed the hungry. Clothe the naked. Serve the sick. This is Divine Life." (Sri Swami Sivananda)

ANNOUNCEMENT

GOLDEN JUBILEE CELEBRATIONS OF THE DIVINE LIFE SOCIETY BRANCH, RAJA PARK, JAIPUR, RAJASTHAN

By the grace of Worshipful Gurudev Sri Swami Sivanandaji Maharaj, The Divine Life Society Branch, Raja Park, Jaipur, is organising a 3-day Conference on the occasion of its Golden Jubilee celebrations at Siddheshwar Mandir, Raja Park, Jaipur (Rajasthan), from 13th to 15th April 2012. The Conference will be blessed by senior monks from Headquarters and saints and scholars from other institutions. Devotees from all the Branches of the Society are cordially invited to participate in the programme aimed at dissemination of knowledge and world peace.

Delegate fee:— ₹200/-

All remittance may be made by Bank Draft or Cheque in favour of the "Divine Life Society, Raja Park, Jaipur", payable at Jaipur.

For details contact:

1. Sri G.N.Bodha, President, Divine Life Society, Raja Park Branch, Jaipur, 238-B, Parvati Marg, Raja Park, JAIPUR-302 004, Rajasthan.

2. Prof. Bhagvati Pd. Shastri, Secretary, Mobile No. 9413114760

3. Sri Rajeev Dhawan, Jt. Secretary, Mobile No. 9950557450

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ANNOUNCEMENT

SPIRITUAL RETREAT

Divine Life Society, Chandigarh Branch,

To Mark the Annual Day on 10th & 11th March 2012

The Divine Life Society, Chandigarh Branch will be observing the 4th Anniversary of Sivananda Ashram at Chandigarh on 10th and 11th of March 2012. A Spiritual Retreat is proposed to be held on this occasion. Senior saints from Sivananda Ashram, Rishikesh will grace the occasion. All devotees are cordially invited to participate in the function and have the most spiritually elevating experience.

For enrolment and information please contact Sri F. Lal Kansal, President, 09814015237,

Dr. Ramneek Sharma, Secretary, 09814105154

Correspondence Address:

The Secretary, Sivananda Ashram, The Divine Life Society, Chandigarh Branch, # 2, Sector 29-A, CHANDIGARH-160 030. Phone: 0172-2639322

REPORTS FROM THE D.L.S. BRANCHES

Agra (U.P.): During the months of October and November 2011, the Branch held *satsanga* and *havan* on Sundays and Sri Hanuman Chalisa Path, etc., on Tuesdays. The Programmes of Dipavali included *havan*, informative talks, devotional *bhajans*, etc.

Ahiwara (Chhattisgarh): In addition to the daily evening *satsanga*, the Branch conducted collective chanting of Sri Mahamrityunjaya Mantra on Ekadasis.

Ambala (Harayana): Regular Activities: Daily evening collective Japa of Sri Mahamrityunjaya Mantra for half an hour followed by *satsanga*; Sri Hanuman hymns, *bhajan-kirtan* and meditation on Tuesdays; *jalaseva* (free cold water); and service through two Homeopathic clinics.

Special Activities: (1) Srimad Bhagavata Saptaha: from October 30 to November 6. Special Puja by 17 learned *pundits*; *bhajan-kirtan* and *bhog* on the concluding day; *havan*, *bhajan-kirtan* and *bhandara* (free food as *prasad* to all) on 6th November. (2) Tree planting: 15 active members of the Branch went to a polytechnic in a village 20 km. away, planted 51 fruit-bearing trees and addressed 600 students on Divine Life. (3) Foundation Day of the Homoeopathic clinic was celebrated on 8th November. (4) Dr. O.P. Sharmaji, President of the Branch, was honoured for his selfless service through Homoeopathic clinic by Sri Sri Gurudwara.

Bangalore (Karnataka): Regular Activities: weekly Paduka Puja and *satsanga* with *svadhyaya* of Gurudev's writings on Thursdays; Devi worship, Sri Vishnu-sahasranama and Sri Lalita-Sahasranama

Stotra Parayana, *svadhyaya*, *arati*, *prasad* on Fridays; grand *abhishekam*, *svadhyaya* and *japa* in a temple on the first Sunday; 3-hour Akhanda Kirtan on the third Sunday; divine music on the fourth Sunday.

Special Activities: (1) Sivananda Jayanti: 4-day programmes: (i) September 8: Paduka Puja, Bhajans, audio-visual show on Gurudev's life. (ii) September 9: devotional music. (iii) September 10: a talk by Revered Swami Basavanandaji, (iv) September 11: a talk by Revered Swami Aparokshananda Mataji (2) Chidananda Jayanti: a spiritual lecture, audio-visual show; distribution of food and clothes to the inpatients of Government Leprosy Hospital (3) Navaratri Puja: worship of the Divine Mother, *svadhyaya* of writings on the Divine Mother by Gurudev and Swami Chidanandaji Maharaj. (iv) Consecration of Gurudev's picture: at the spot where *pada puja* was done by the devotees during Gurudev's visit on 19th October 1950. (v) Skanda Puja; from October 27 to November 2 with special daily *satsanga* and Kumar Puja on the concluding day.

Barbil (Odisha): Regular Activities: Weekly *satsanga* at Sivananda Ashram on Mondays; weekly home *satsanga* on Thursdays; Balvihar classes on Sundays; monthly *sadhana* Day on Chidananda Day with Paduka Puja Srimad Bhagavad Gita Parayana, *prasad sevan* (*prasad* as lunch) and evening *satsanga*; Sivananda Charitable Homeopathic Dispensary-1750 patients treated in the last three months.

Special Activities: (i) Sivananda Jayanti: 5-day Jnana Yajna discourses by Revered

Swami Aseemanandaji, (ii) Chidananda Jayanti: daylong programme-*prabhat pheri*, Paduka Puja, Srimad Bhagavad Gita Parayana, distribution of food and clothes to the poor, *prasad sevan*, special evening *satsanga*.

Bellary (Karnataka): In addition to the daily *puja*, the Branch conducted Paduka Puja and weekly *satsanga* on Sundays, and a Special *satsanga* on 10th Punyatithi of H.H. Sri Swami Krishnanandaji Maharaj. It also arranged light decoration on Dipavali and the concluding ceremony of month long Special *puja* during Kartika.

Bhubaneswar (Odisha): Over and above the daily morning Paduka Puja, the Branch held 2-hour weekly *satsanga* on Thursdays, monthly Sadhana day with Paduka Puja on the last Sunday of the month, 3-hour collective chanting of 'Sri Ram Jaya Ram Jaya Ram' Mantra followed by Srimad Bhagavata Parayana for two hours-64 participants, and 6 special home *satsangas* at the residence of devotees and one in a temple in a nearby village. It also organised special activities of 3-day meditation classes during October 14-16 and November 25-27, 'Sri Rasa Puran' Parayana for 5 days from November 6 to 10, and collective recitation of Sri Vishu-sahasranama stotram on November 10-11 on the occasion of Holy Kartika Purnima.

Chatrapur (Odisha): Besides the daily *satsanga*, the Branch conducted 2-hour weekly *satsanga* on Thursdays, Paduka Puja on Sivananda Day and Chidananda Day, and Sri Sundarakanda Parayana on the Sankranti. It also organised eight home *satsangas*, a special home *satsanga* with Sri Sundarakanda Parayana and a spiritual talk

on 2nd October, and Sri Rama-Charita-Manas monthlong daily *parayana* during the holy month Kartika, and a large number of devotees participated in both these special programmes. On the concluding day on Purnima, 10th November, in a special programme two saints gave discourses on Sri Ramayana.

Digapahandi (Odisha): In addition to twice-a-day *puja*, the Branch conducted biweekly *satsanga* on Thursdays and Sundays, Paduka Puja on Sivananda Day and Chidananda Day, special *sankranti satsanga*, and two home *satsangas*.

Jaipur, Malaviya Nagar (Rajasthan): Besides the daily activities of *svadhyaya* in a study circle, one hour meditation session and *yogasana* class, the Branch held weekly *satsanga* with *havan* on Sundays, weekly Matri-Satsanga on Fridays, and distribution of food to the poor on Tuesdays. On the occasion of Silver Jubilee of the Branch, it organised a 2-day Divine Life Conference. H.H. Sri Swami Padmanabhanandaji, Revered Sri Swami Tyagavairagyanandaji, Revered Sri Swami Yogavedantanandaji, Revered Swami Vaikunthanandaji and Revered Swami Dharmanishthanandaji graced it and gave inspiring spiritual talks.

Jeypore (Odisha): The Branch conducted 2-time Puja, biweekly *satsanga* on Sundays and Thursdays and two home *satsangas* on September 15 and 18. Sivananda Jayanti 12½ hour programmes included early morning prayer-meditation, Prabhat Pheri, Paduka Puja, *havan*, *bhajan-kirtan*, *svadhyaya*, *puja-arati*, *prasad Sevan* (lunch) by all the eighty participants, and evening *satsanga* with a talk by Revered Swami Krishnapremanandaji. On

Chidananda Jayanti in addition to similar programmes, food packets were distributed to 30 inmates of an orphanage and 38 destitutes. It also organised a 4½ hour programme of Gita Yajna—after collective chanting of each *sloka* and ‘Om Namō Bhagavate Vasudevaya’ Mantra as *samputa*, oblations were offered. During Navaratri, students offered worship during 5 to 6 early morning, and by all the devotees in the evening. Vijaya Dasami was celebrated with great sanctity. College students participated in a large number.

Kakinada (A.P.): The Branch held *satsanga* on Fridays at one centre and on Sundays at another centre. It joined Kartika Samaroha at Sri Subrahmanyeswara Swami Temple. 40 members visited a famous temple on invitation and rendered *bhajans* for 3½ hours.

Khatiguda (Odisha): In addition to daily 2-time *puja*, the Branch held weekly *satsanga* on Thursdays, *satsanga* with Sri Vishnu-sahasranama Stotra Parayana on *ekadasis*, monthly Sadhana Day with 12-hour Akhanda Kirtan of Mahamantra and Narayana Seva on 20th November, and two home *satsangas*.

Khurja (U.P.): The Branch had weekly *satsanga* with *sankirtan* and *svadhyaya* on Sundays, Matri-Sankirtan on *ekadasis*, daily Yogasana class for men in the morning and for women in the evening, Dhyana Yoga class on Sunday mornings.

Lanjipally (Odisha): The Branch held weekly *Satsanga* with Paduka Puja, Sri Sundarakanda Parayana, etc on Saturdays, and on the same pattern on Sankranti also. On the last Sunday of the month Narayana

Seva is done. It also arranged a special *satsanga* on 27th November with similar programme and Narayana Seva.

Nalgonda (A.P.): In the daily *satsanga* of the Branch, collective recitation of Sri Lalita-sahasranama is done on Fridays and of Sri Vishnu-sahasranama on all the days and *svadhyaya* of Kartika Purana. On Sivananda Jayanti a talk on Gurudev’s teachings was the highlight of the special evening *satsanga*. Fruits and biscuit packets were distributed to all the three hundred patients of the Government Hospital. The main programmes on Chidananda Jayanti were 3-hour special *satsanga* with a talk on the noble life of Pujya Swamiji Maharaj, distribution of fruits and biscuits to inpatients of the Government Hospital and clothes to poor patients.

Nandini Nagar (Chattisgarh): The Branch continued its regular activities of daily 2-hour early morning session of prayer, recitation of Sri Vishnu-sahasranama and other Stotras; daily evening *satsanga*, weekly home *satsanga* on Thursdays; Saturday Matri-Satsanga with Sri Sundarakanda Parayana; *ekadasi* Matri-Satsanga with recitation of Sri Vishnu-sahasranama Stotram and Srimad Bhagavad Gita during two *ekadasis*, and 6-hour Akhanda Mahamantra Kirtan on 3rd every month.

Phulbani (Odisha): The Branch had twice-a-day Puja, weekly *satsanga* on Sundays and Paduka Puja on Sivananda Day and Chidananda Day. It also organised Bhagavata Saptaha which concluded on Kartika Purnima with *havan*, *sankirtan* and *prasad sevan* by 500 devotees.

Rourkela, Steel Township (Odisha): The Branch held at the residence of devotees 3 home *satsangas*, and two Sadhana Days with Paduka Puja, recitation of Srimad Bhagavad Gita, Sri Hanuman Chalisa, Bhajan-Kirtan, etc. It organised a free Medical camp in a nearby village on 20th November-3 doctors examined 180 patients and gave free medicines.

Salipur (Odisha): The Branch had daily *puja*, prayer and meditation in the morning session, and Puja, *satsanga* with *svadhyaya*, spiritual talk, etc in the evening. The Sunday activities were Srimad Bhagavad Gita Parayana on the first, Yogasana-meditation session on the second, Sadhana day on the third, 6-hour Akhanda Mahamantra Japa and Special *satsanga* Day on the third, 6-hour Akhanda Mahamantra Japa and Special *satsanga* on the fourth and a special *satsanga* on the fifth Sunday. Paduka Puja was performed on Sivananda Day. Sri Sundarakanda Parayana was done on 8th October. Health service was rendered free to 114 patients. 33 students joined the *yogasana* training class.

South Balanda (Odisha): The Branch conducted 2-time daily Puja, weekly *satsanga* on Fridays, Paduka Puja in the morning and Special *satsanga* on both Sivananda Day and Chidananda Day, 3-hour Akhanda Japa of Mahamritunjaya Mantra on the *sankranti* Day, and 3-hour Akhanda Kirtan of Mahamantra on 26th November. It also organised Srimad Bhagavata Saptaha during November 4-10.

Sunabeda (Odisha): The biweekly *Satsanga* on Thursday and Sundays

included *svadhyaya*, *puja-arati*, *bhajan-kirtan*, etc. The Branch also arranged two home *satsangas* on November 13 and 20. On Sri Durga Ashtami and Vijay Dasami special *puja* was performed. Rasa Lila Purnima being the Mantra initiation day of many devotees daylong spiritual Programmes-Paduka Puja, *havan*, *bhajan*, *arati* in the forenoon, and a special evening *satsanga* with *svadhyaya*, Bhajan-Kirtan, *prasad sevan* by all Participants-were carried out with gaiety. On completion of renovation work of the Branch building, Gurudev's *paduka* and other Vighras were brought back into it, after a very well organised Programme on Kartik Purnima, of Paduka Puja and 13½ hour Nama-Sankirtan, in which some dignitaries, many Kirtan Mandalis and other spiritual institutions had also joined. *prasad sevan* was arranged for all. There was Nagar Sankirtan also. Daily *yogasana* class by Smt. J. Ojha Mataji was also restarted.

Surenderanagar (Gujarat): The Branch continued its regular activities of daily Paduka Puja and *satsanga*, discourses on Sri Ramayana by Prof. Karia on Sundays, Sri Sundarakanda Parayana on Saturdays and *jivaseva*. In addition, it arranged a public programme of discourse on Srimad Bhagavatam.

Varanasi (U.P.): The Branch held its fortnightly *satsanga* on November 13 and 27 with Prayer, recitation, *svadhyaya*, *japa*, *arati*, *prasad*, etc., and also a home *satsanga* which many devotees attended.

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